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SCHOOL AND SOCIETY

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INAUGURAL ADDRESS AT THE UNIVERSITY OF NORTH CAROLINA¹

THIS high commission I receive from the state in a spirit of deep and reverent confidence that does not spring from any thought of personal resource. If all of the wealth of treasured memory and hope that this institution represents were an individual responsibility, it would be a burden too heavy to be borne; but this great company of her sons, and her kindred, and her friends is testimony to the wide and loyal fellowship of learning that hedges her securely round about, and makes the individual heart strong enough for anything. Nor less reassuring, as the standard passes to an untried hand, is the host of happy thoughts released by the presence of those who since the reopening gave themselves to her guidance in wisdom and complete devotion. To them to-day the institution pays the perfect tribute of her abundant life that they gave their strength to promote: to her latest leader, the architect of her material rebuilding, whose wise and patient care inwrought into her standard the ideals of modern scholarship; to his predecessor, whose sympathetic insight and statesman-like vision gave eloquent expression to the voiceless aspiration of his people and made him their interpreter, both to themselves and to the nation; to his predecessor, whose aggressive and brilliant leadership performed the essential service of making the university a popular right and privilege; to his predecessor—the his-

torian of her heroic past, on whose heart each syllable of her story is written—who lived through a period of bitterness without a hate, who endured poverty without a regret, achieved honor without pride, and who now so deeply shares the eternal youth about him that age finds him with a heart so young and a life so full of affection and praise that he is the witness of his own immortality.

As the mind dwells on all of this exalted loyalty and unselfish devotion, once again persons, even the most heroic, fade into the background of the cause that evoked their heroisms, and our present ceremonial becomes less the installation of an individual than a reverent and passionate dedication of all of us and all of the energies and powers of all of us to the civilization that the institution exists to serve.

The life of this institution began with the life of the nation itself; and the period since its rebirth in 1875 is the great period of national construction. In these forty years the nation was caught up in the giant's swing of its material release, and through the exploitation and development of its natural resources, through immigration, invention, industrial combination, and commercial expansion constructed a civilization startling and wonderful in the things it fashioned, in the type of constructive genius it elicited, in the new tyrannies and ideals it evolved. In this notable half-century, all America became, in the summarizing phrase of Mr. Wells, "one tremendous escape from ancient obsessions into activity and making." Its liberated energies drew from the wealth

¹ Delivered by Dr. Edward Kidder Graham, University of North Carolina, on April 21, 1915, on the occasion of his installation as president of the University of North Carolina.

of the continent material achievements and qualities of a sort unmatched in the history of civilization, through which it became, in its own brave acclaim of conquest and creation, "triumphant democracy."

The section that this institution served was only partly affected by this great expansion; but for it, too, the period is more than anything else a period of construction and making. In the last ten years of the existence of this institution before the war, the wealth of the south was about one half that of the whole country. In these ten years, its wealth increased one billion dollars more than that of New England and the Middle States combined. In 1875, when the university began its life over again, the whole south was bankrupt.

In these forty years of material rebuilding it too has escaped from ancient obsessions not a few, and has won, in patience and fortitude under the austere discipline of a fierce, unequal struggle, not only the spiritual compensations of the struggle, but material liberation that is not a promise but an immediate reality. And while it is under the thrill of the prosperity within its grasp, it is not primarily because in the past ten years its bank deposits and the capital invested in its manufactures have increased tenfold, that half of the nation's exports originate in its ports, that a world treasure hidden in its oil, gas, coal, iron, water-power and agriculture makes certain the fact that the next great expansion in national life will be here, and that here will be "the focusing point of the world's commerce"; the summons that puts the eager and prophetic tone in southern life to-day is the consciousness that here under circumstances pregnant with happy destiny men will make once more the experiment of translating prosperity in terms

of a great civilization. It is to leadership in this supreme adventure of democratic commonwealth building that the universities of the south are called, and their real achievements depend upon the sure intelligence, sympathy and power, with which they perform their vital function, and make authoritative answer to the compelling question of the people as to what, if anything, in the way of clear guidance they have to offer, or must we look to another?

An institution to express and minister to the highest aspirations of man was an immediate provision of the founders of the first states of the new republic. It was a part of the organic law of North Carolina, and the University of North Carolina was the first of the state universities to be chartered, followed quickly by those of Georgia and South Carolina. They were fostered, however, not by the whole people, but by groups of devoted men who sought to have them perform for the new country the noble service of the historic colleges of the old. It was the author of the Declaration of Independence who by faith saw in the new country a new civilization with a new philosophy, and who saw implicit in that a new institution for its realization. Jefferson sought to create in the university of the state an institution that would not only through traditional culture values give to the state "legislators, and judges . . . and expound the principles and structure of government," but would also "harmonize and promote the interests of agriculture, manufacture and commerce, and by well formed views of political economy give free course to public industry." To the traditional models then existent he advocated an institution that would meet all the needs of all of the state, and to this end planned courses in manual training, engineering, agriculture, horticulture, military training, veterinary sur-

gery, and for schools of commerce, manufacturing and diplomacy, and in the details of its administration he planned to keep it flexible and responsive to the people's need.

But in spite of this splendid program the state university could not come into its own in the south, nor for a hundred years be realized anywhere. The great American idea that Jefferson conceived had to wait until America itself could come into being, and the mission of interpretative leadership passed to other hands, as the section which gave it birth lost contact with the spirit of national life.

The evolution of the American state university during the past hundred years is the record of the gradual fulfilling of Jefferson's splendid vision. It represents the vital history of the contribution of nineteenth-century America to the progress of mankind. The diffusion of wealth and knowledge, geographical and scientific discovery, new inventions and new ideals, not only put a power and a passion into material making and construction, but they fashioned institutions of training in whatever vocation the all-conquering hand of materialism demanded, and these as they developed were added to those that other civilizations had created. To the institutions that seek to express man's inner life and his relations to the past and the fixity of those relations, it added institutions that interpret his outer life, his relation to the present and his infinite capacity for progress. It seeks to reassert for present civilization what past civilizations say to America, together with what America has to say for itself. Through its colleges of liberal arts, pure and applied science, professional and technical schools it repeats the culture messages of the prophets of the nineteenth century: Arnold's message of sweetness and light; Huxley's message of the spirit of

inquiry, and Carlyle's message of the spirit of work.

In this grouping, then, of the college of culture, the college of research, the college of vocation into a compartmental organization of efficient and specialized parts, supplemented by the idea of centering its energy and ingenuity in putting all of its resources directly at the service of all the people—is this the ultimate thought of this greatest institution of the modern state, and is its future to be concerned merely with perfecting these parts and further extending their utility?

Culture as learning, science as investigation, and work as utility, each has an eternal life of its own, and to perfect each of them for the performance of its special work will always be an aim of the university. But this conception of its function as a university is necessarily partial and transitional. Tyndall, in his great Belfast address made in 1874, points out that it is not through science, nor through literature that human nature is made whole, but through a fusion of both. Through its attempt to make a new fusion of both with work during the great constructive years of the past half-century, our civilization has caught the impulse of a new culture center. It is this that the state university seeks to express. It is more than an aggregate of parts. As a university it is a living unity, an organism at the heart of the living democratic state, interpreting its life, not by parts, or by a summary of parts, but wholly—fusing the functions of brain and heart and hand under the power of the immortal spirit of democracy as it moves in present American life to the complete realization of what men really want. The real measure of its power will be whether, discarding the irrelevancies of the past and present, it can focus, fuse and interpret their eternal verities and radiate them

from a new organic center of culture. This, let it tentatively define as achievement touched by fine feeling—as truth alive and at work in the world of men and things.

Such new centers are the vital source of civilization, and the propulsive power of progress. Every now and then in human history men make a synthesis of their ideals, giving redirection and increased projection to their energies on new and higher levels of achievement. Truly great creative periods thus result from the liberation of men through new revelations of deeper and richer values in their new relations. Classical learning gave Europe such a period in the Renaissance; science gave the modern world such a period, each expressing itself through a great educational institution, typifying the union of past ideals into a new center of reality. The American state university of the twentieth century is an organism of the productive state, striving to express in tangible realities the aspirations of present democracy, as it adjusts itself to the liberations of a new humanism.

The evolution of the democratic state in the past hundred years as an attempt to actualize in human society the principles of liberty, equality and brotherhood is parallel to that of the state university. Traditional ideals and institutions it, too, inherited that it could not wilfully discard; new ideals it, too, aspired to that it could not immediately achieve. Its continental task of "construction and making" made the production of material values its necessary concern. The incarnation of the great anti-feudal power of commerce was inevitable, not only to break the bonds of the "ancient obsessions," but to open through its material might railways, steamship lines, canals, telegraph and telephone systems, good roads, schoolhouses and libraries, as avenues to liberation. In its de-

velopment it created its own abnormal standards and tyrannies, and became so obsessed with material freedom that equality seemed a contradiction and cooperation the vision of a dreamer. Its life was individualistic, compartmental, and fiercely competitive. Its ideal was efficiency; its criterion, dividends; but present democracy, if it has not yet focused the light to the new center toward which it moves, is steadily illumined by it. Democracy has come to mean more than an aggregate of vocations, grouped for the purpose of material exploitation. The whole effort of the productive state is to unify its life, not by casting out material good, but by interpreting and using it in its symmetrical upbuilding.

Great progress toward making the state a cooperative organism in the equal distribution of all the elements of life to all according to their capacity, has been made in the evolution of business itself. "Business is business" is no longer its ultimate thought. In perfecting its parts for efficiency it discovered, not merely the value of cooperation in the individual business, but in the larger aggregates of material expansion that the cooperation of manufactures, commerce and agriculture is necessary to prosperity, and that the weakness of one is the weakness of all. It has come to see in addition to this extensive unity, an intensive unity in its dependence on knowledge, science and ethics; and more deeply still that the organic center of all of its actions and interactions for liberating its efficiency and its life to a higher level of productivity is in raising the productivity of all of the men engaged in it by liberating all of their wholesome faculties. Scientific management, which will in the present century mark as great progress in production as the introduction of machinery did in the past century, shifts

the main emphasis of production from the machine to the worker. The new freedom in whatever form—in business, politics, religion and philosophy—is a manifestation of the effort of democracy to establish the supremacy of human values, and so to make of itself the creative, spiritual organism it must be. From this new center of constructive cooperation, it is already in its effort to abolish ignorance, poverty, disease and crime, sending confident premonitions of fuller life and new and braver reconstructions. The productive democratic state would make of itself an organism, by making its compartmental life a union of all of its parts, as the nation made of the states a territorial union. It would perfect the parts through the stronger, fuller life of the whole; it would lose none of the good of individual initiative and material success, but would translate it all into the whole term of higher human values. It cries with the creative joy of spent life renewed:

All good things are ours,
Nor soul helps flesh more
Than flesh helps soul.

The state university is the instrument of democracy for realizing all of these high and healthful aspirations of the state. Creating and procreated by the state it has no immediate part, however, in a specific social program. Its service is deeper and more pervasive. It sees its problem as positive, not negative; as one of fundamental health, not of superficial disease. It looks on the state as a producer; not as a policeman. It is not so much concerned with doing a certain set of things, as infusing the way of doing all things with a certain ideal. Not by spasmodic reform, nor by sentiment, nor by the expiations of philanthropy; but by understanding, criticism, research and applied knowledge it would reveal the unity of the channels

through which life flows, and minister to the purification of its currents. It would conceive the present state and all of its practical problems as the field of its service, but it would free the term service from the narrowing construction of immediate practise. The whole function of education is to make straight and clear the way for the liberation of the spirit of men from the tyranny of place and time, not by running away from the world, but by mastering it. The university would hold to the truth of practical education that no knowledge is worth while that is not related to the present life of man; it would reject its error that only knowledge of nearby things has such a relation; it would hold to the truth of classical education (I quote) that "things high and far away often bestow best control over things that are detailed and near," and reject its error of concluding that because certain things are high and distant they must possess that power. It would emphasise the fact that research and classical culture rightly interpreted are as deeply and completely service as any vocational service; but it would consider their service too precious to be confined in cloisters and sufficiently robust to inhabit the walks of men. The whole value of university extension depends upon the validity of the purity and power of the spirit of the truth from which it is derived. Extension it would interpret, not as thinly stretching out its resources to the state boundaries for the purposes of protective popularity, or as carrying down to those without the castle gates broken bits of learning; but as the radiating power of a new passion, carrying in natural circulation the unified culture of the race to all parts of the body politic. It would interpret its service, not as sacrifice; but as life, the normal functioning of life as fruitful

and fundamental as the relation between the vine and the branches.

It is this organic relation to the democratic state that puts the southern state university at the vital center of the state's formative material prosperity. "What are southern universities doing," asks a great industrial leader, "to give economic independence to southern industry?" It is a fair challenge, and the state university joyfully acknowledges its obligation fully to meet it. It is a part of the business of laboratories to function in the productive state by solving the problems of embarrassed industry. Science has so faithfully performed this obligation that the main arch of modern industry rests on the laboratory. Applied science no less truly rests on pure science and the liberating currents of the spirit of inquiry and investigation that is the vital spark of modern life. The first great step in the independence of southern industry will be the realization of its dependence. Our whole electrical power liberation, significant now in achievement and thrilling in prophecy, is the cooperation of a hundred forces, the most important of which is the vital force of unknown investigators whose labor and spirit opened the current to the wheels of productive industry. Says Walter Bagehot:

If it had not been for quiet people who sat still and studied the sections of the cone, if other quiet people had not sat still and worked out the doctrine of chances . . . ; if star gazers had not watched long and carefully the motions of the heavenly bodies, our modern astronomy would have been impossible, and without our astronomy our ships, our colonies, our seamen, and all that makes modern life could not have existed.

The aniline dye industry of Germany is not the product of the clever alchemy of a laboratory merely. It is the logical result of a great state replacing through its university "by intellectual forces the physical

forces lost by war." It is the result, too, of the fusion with this of industrial statesmanship; the result of a mastery of industry's extensive and intensive relations in economic law, foreign commerce, science and diplomacy. Says the Secretary of Commerce:

Foreign trade begins inside a man's head, in the shape of knowledge of the country to which he would sell—its customs, finances, language, weights, measures, and business methods.

The state university would make clear the fact that in its relation to southern industry, while it regards every practical need as an opportunity for service, its still larger service is in making clear the relations that radiate from industry in concentric fields of knowledge that either enslave it if they are not understood, or liberate it in ever increasing life and power if they are understood. And their chief liberation is the setting free of the master of industry himself. All industry that is worthy of absorbing a man's life is in the grasp of the world relations and under the grim test of world standards. Any work that does evoke a man's full faculties in mastering its relations is worthy work. So it is the function of the university, not merely to bring its resources to bear in solving practical problems of industry and discovering through its inner relations the field of southern industry as a field of statesmanship, but in discovering thereby the further truth that in perfecting its relations it becomes a liberal vocation in saving the man and all of his higher faculties, not from business, but through business. Salvation will come there or nowhere. The question for southern industry is whether in the world opportunity that opens ahead, it will attempt the futile experiment of becoming big through superficial and selfish efficiency, or whether through a mastery of all of its relations,

while becoming big it will also become great.

One of the belated visions of southern business and educational statesmanship is that we can have here no full prosperity or civilization unless agriculture is made truly productive. In our individualistic, political and economic life we have flattered it, ignored it, or exploited it. We have lately awakened to the fact that it is an almost dead center at the heart of southern progress, and we have had the vision that it is our function to cooperate with it fully and wholly. It is inevitable that society's need will make farming efficient as a business. In bringing this about one of two processes is possible: that it be developed as other great businesses are, with routine skilled labor under captains of industry; or that it be made a liberal human vocation, each farm home the center of a whole and wholesome life, and perfecting the development of a definite and complete civilization. What will make it realize its higher destiny will not be a limited view of it as a manual vocation. It is a manual vocation, and as such should be trained to the highest human efficiency as a producer of wealth. It must be more deeply interpreted, however, if it is to attract and hold men of energy and initiative. In its relation to nature, to the applied sciences, to economics, and the social sciences agriculture has relations that put it on the full current of the forces that make for human culture through right relations to it as work by evoking, not only prosperity from the soil, but the higher faculties of the man himself—making of the cropper, the farmer; and of the farmer, man-on-the-farm.

The reality of the state university's power to liberate the faculties and aspirations of the workers in the productive state depends on the force of that power as generated in it as an association of teach-

ers and students, given wholly to the pursuit of truth and free from the distractions of making a living. The heart of this association, the college of liberal arts and sciences, has as its mission now as always the revelation of the full meaning of life in its broad and general relations, and to fix in the heart of its youth a point of outlook on the field of human endeavor from which to see it clearly and to see it whole. It fears no criticism based on an interpretation of its mission as "impractical"; but it does regard as fatal any failure to evoke the best powers of its own student body. President Wilson has spoken of present undergraduate life as "a non-conducting medium" of intellectual discipline, and President Pritchett sums up all possible condemnation when he says that it is an organization where conditions within are such that success in the things for which it stands no longer appeals to those within it. Failure to appeal may not be laid to the curriculum, nor to the spirit of youth, nor to the spirit of the age. "The things for which it stands" in the mastery of fact, the mastery of method, and in spiritual tone will come not because they are latent in Greek or in physics; but because they are made luminous there through a revelation of the broad and liberal relations of these studies to the life curiosities of the student. A course in Greek may be as narrowing and as blighting to a thirsty spirit as a dissertation in medieval theology; a liberal arts curriculum at its conclusion may be in the mind of the young graduate not more impressively unified and tangible than the wreckage of a once passionate contest between literature and science. The line of memory and repetition is the line of least resistance to student and teacher as it is in the dead routine of every field of effort; but the liberal arts course is not a mechanical contrivance for standardizing the crude

material fed to it. It is the life history of the human spirit and its wonderful adventures in the world, unrolled to the eye of aspiring youth setting out on its wonderful adventure. For this great business of touching the imagination and stirring the soul to original activity, no formulas nor technique, however conscientious, will serve. For liberal training to make its connections, eager sympathetic interpretation is necessary, "with thought like an edge of steel and desire like a flame." From the center of every subject runs the vital current of its inner meaning, and from all subjects in the curriculum in converging lines to the heart of our present civilization and its culture message. Intellectual discipline, special insights, and "success in the thing for which it stands" will appeal to those within, not by means of new subjects added with the thought of gaining interest nor by repeating the assertion that the old subjects ought to have cultural appeal; but by having the thing for which it stands radiantly and constantly clear to itself and the touchstone of its activities. It is the incarnation in the individual of the spirit of the institution as it focuses and reflects the inmost message of the age. This is the source of the student's special insights, his scent for reality, and their fruitage is that productive thinking that is the supreme test of the college.

The association of teacher and student in the professional schools must have the same unifying point of view. Widely separated as the professional schools are in subject-matter, they have not only a common scientific method and spirit in their pursuit, but a common culture center in their larger human relations. Arnold conceived of the professional training given at Cornell in the making of engineers and architects as an illustration of what culture is not. The criterion of the American state

university is not a matter of the vocation; but whether in making the student efficient in his vocation it has focused through his studies its own inner light so as to liberalize him as a member of democratic society. It is not the function of the university to make a man clever in his profession merely. That is a comparatively easy and negligible university task. It is also to make vivid to him through his profession his deeper relations—not merely proficiency in making a good living, but productivity in living a whole life. The professions of law, medicine, the ministry, journalism, commerce, and the rest are essential to the upbuilding of a democratic commonwealth; but they must be interpreted, not as adventures in selfish advancement; but as enterprises in constructive statesmanship, liberating both the state and the man. It is the function of the university, not only to train men in the technique of law, but to lift them to a higher level of achievement by making them living epistles of social justice; not only to make clever practitioners of medicine, but to lift them into conservators of the public health; not merely to train teachers in the facts and the methods of education, but to fire them with the conviction that they are the productive creators of a new civilization.

It recognizes no antagonist in this general business but ignorance. Ignorance it conceives as the unpardonable sin of a democracy and on it in every form it would wage relentless warfare. To this end it would unify and coordinate its whole system of public education in a spiritual union of elementary schools and secondary schools, of agricultural and mechanical and normal colleges, of private and denominational schools and colleges, all as a means to the end of the great commonwealth for which men have dreamed and died but scarcely dared to hope. Fully conscious of the con-

fusions of prejudice and the blind unreason of self-interest and greed, it is even more conscious of the curative powers of the democratic state and its indomitable purpose to be wholly free. So it would enlist all vocations and all professions in a comprehensive, state-wide program of achieving as a practical reality Burke's conception of the state as "a partnership in all science, a partnership in all art, a partnership in every virtue and in all perfection, and since such a partnership can not be attained in one generation, a partnership between all those who are living, and those who are dead, and those who are yet unborn."

This is the understanding of the meaning of life which represents the highest level to which men of our civilization have attained—the highest good at which the state aims. The religious perception of our time in its widest application is the consciousness that our well-being, both material and spiritual, lies in intelligent cooperation. The state university in its sympathetic study of relations that reconcile the divisions of society, while not concerned with differences in religious organization is inevitably and profoundly concerned with religion itself. All of its study of men and things leads through the cooperating channels that connect them beyond the sources of immediate life to the one great unity that binds all together. The human mind, whatever its achievement, in whatever fields of endeavor, "with the yearning of a pilgrim for its home, will still turn to the mystery from which it emerged, seeking to give unity to work and thought and faith." The state university in its passionate effort to fashion this unity into a commonwealth of truly noble proportions of work and worth and worship, reverently prays as it follows the star of its faith: "Oh God, I think Thy thoughts after Thee."

Such is the covenant of our immortal

mother "with those who are living and those who are dead and those who are yet unborn," "building herself from immemorial time as each generation kneels and fights and fades." She will hold secure her priceless heritage from her elder sons as the pledge of the faith she keeps; and she will cherish the passionate loyalty of her latest issue with the sacred pride that only a mother knows; she will seek guidance above the confusion of voices that cry out paths of duty around her, in the experience of the great of her kind the world over; but she will not, in self-contemplation and imitation, lose her own creative power and that original genius that alone gives her value in the world. As the alma mater of the living state and all of its higher aspirations she would draw from it the strength that is as the strength of its everlasting hills and give answer in terms of whole and wholesome life as fresh as the winds of the world that draw new life from its pine-clad plains. Eager, sympathetic, unafraid and with the understanding heart "she standeth on the top of the high places, by the way in the places of the path; she crieth out at the entry of the city, at the coming in at the doors: 'Unto you, O men, I call and my voice is to the sons of men.'"

EDWARD KIDDER GRAHAM

HIGH SCHOOLS—NEW AND OLD¹

THE American high school is experiencing "growing pains." We are dissatisfied with the old type of high school, and we are vaguely feeling our way towards a new type. We are driven to do this, for one thing, because of the very magnitude of public secondary education in this country. Our public high schools have over a

¹ Notes of an address given by Commissioner David Snedden, of Massachusetts, before the Philadelphia High School Teachers' Association, March 20, 1915.

million pupils in constant attendance. They cost the people of America enough money every year to build four battleships. They are receiving, on the whole, the choicest of our youth—choicest, that is, from the standpoint of heredity, picked ability, good home environment, favorable prospects. These high schools have the responsibility of making out of our youths not only citizens and cultivated men and women, but leading citizens and men and women so cultivated that their example shall be contagious. Very few careful students of secondary education believe that our high schools, as to-day constituted, in reality do as much as they should towards the making of good citizens and cultivated men and women. They receive their boys and girls from cultivated surroundings, where a strong predisposition towards good citizenship already exists. The schools indeed effect improvements in their pupils, but rarely in proportion to the outlay of time and money invested. Many of us constantly repeat, until we accept almost as a truism, the statement that what is taught in the high school is taught mainly because of tradition—sometimes as held by the prepossessions of teachers, more frequently as defined by college entrance requirements. We like to blame the system of college entrance requirements, but, as a matter of fact, without the concrete aims set by them few high-school teachers would know what to do with their own time or that of their pupils. It is college entrance requirements that most serve to give definiteness to contemporary high-school work.

But there is a new high school in the making. It will eventually be the outgrowth of our modern knowledge of social economy. It will take some account of the psychology of the adolescent—a subject as to which many high school and college educators are pleased to remain oblivious. Before we

shall have realized the new high school, however, it will be necessary to have solved a large number of problems, some of which I think are in process of being defined and analyzed to-day. In order to set forth some of my conceptions as to these problems, a few contrasts between the old high school, as I think it has been, and the new high school, as I think I see it in formative process, may be of interest.

I. The old high school had immediate aims. It aimed to teach what the text-book exhibited or what the college entrance requirement plan suggested. The teacher was dealing with a definite body of organized knowledge, as to the ultimate usefulness of which he had very little conception, although he had much faith that, somehow or somewhere, it would prove worth while. It was the immediate aim of the old high school, among other things, that the pupil learning algebra should pass in that subject with a "high per cent.," and that pupils sent to college should not fail in the entrance examinations.

II. The old high school also had what it alleged to be general or ultimate aims. It expressed these by vague "omnibus" phrases. For example, it claimed to seek as final goals the disciplined mind, the cultivated individual, the socially efficient person, or the man or woman qualified for self-direction, possessed of good character, predisposed towards good citizenship, and enriched as to personal culture, and the like. In reality the production of these qualities has never been, in the true sense, the aim of the high school. The schools have had aspirations towards them, instead. These have not been aims, because an aim presupposes some comprehension of the stages that must be passed through towards its realization. An aim also presupposes some possibility of testing the extent to which it is realized by any partic-





